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A
SYNOPSIS
OF
COUNCELS.

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CHAP. I.

Of Synods in General.

1. ynodographie is that, which so Methodically doth lay before our eyes a Synopsis of Councils, and other Ecclesiastical meetings, that it may clearly appear to him that doubts, how any case may be enquired after, and what may be determined concerning it being found.

2. A Council is a free publique Ecclesiastical meeting, especially of Bishops, and also of other Doctors lawfully deputed by diverse Churches, for the examining of Ecclesiastical causes, according to the Scriptures, and those according to the power given by common Suffrages, without favour of parties to be determined, in matters of Faith by Canons, in cases of practise, by Presidents, in Discipline, by Decrees and Constitutions. Therefore,

A 2

3. They

3. They are not to be called. 1. For the deciding of Popish and political Controversies, which more properly belong to Diets, Parliaments, and Assemblies. 2. Neither is it an office appertaining to the Pope to Assemble; much less (except he be specially elected thereto by the Assembled) to sit as cheif over them. 3. Neither may others unless Bishops, or some otherwise Deputed by their Churches, in them passe a determinative sentence. 4. Neither may any sentence or decree be admitted as necessary unto Salvation, unless it hath strength and Authority from the Word of God. 5. Neither may publick decrees be rejected by private persons who consent unto them by their Deputies, but they must acquiesse in them and suffer them, until an Authority frees equal to that which did bind.

4. Such have been and frequently happen, as

1. *Judaical.*
2. *Apostolical.*
3. *Oecumenical.*
4. *Controversed.*
5. *Rejected.*
6. *National.*
7. *Conferences.*

INQUI-

INQUIRIES.

- Whether {
1. Councils are of divine Authority and simply necessary? *Neg.*
 2. The Authority of convening Councils rests in the power of one person, or some certain Prelates or Princes? *Neg.*
 3. Councils may be called to determine political affairs, or private Controversies? *Neg.*
 4. Only Ecclesiastical Prelates have determinative Suffrages in them? *Aff.*
 5. A controverted place of Scripture may be more safely sought from Councils than from private Doctors? *Aff.*
 6. The decrees of Councils contrary to the plain Text of Scripture are of any validity? *Neg.*
 7. We must acquiesse in the Decrees of a Council, at least not publikely oppose them till the like Authority of dissenting men give us liberty so to do? *Aff.*

CHAP.



CHAP. II.

Of *Judaical Councils.*

1. **U**nder the Title of *Judaical Councils*, we comprehend not, either, 1. The *sanedrim Gedolah*, constituted of 72 Elders, *Nam. 11. 14.* Or 2. The *Sanedrim Katon*, a Consistory of 23 persons sitting at the Gates, *Deut. 16. 18.* Or 3. The three *Djanims*, the Decidours of Controversies in Smaller Towns, *Mat. 5. 22.* Because such as these were appointed for the preserving of Doctrine, Worship and Discipline, as well in the Commonwealth, as in the Church; but the more solemn meetings about extraordinary affairs for the confirming, removing, or reforming any thing as the matter required.

1. At *Sichem* under *Joshua* and *Eliazer*. 1. Concerning prohibiting Society with the Gentiles. 2. Concerning the rooting out of strange gods. 3. Concerning the burying of *Josephs* bones in his own possession as he himself commanded. *Josh.* 24.
2. At *Hierusalem*, the first under *David*, *Gad* & *Nathan* being his assistants. 1. Concerning the numbering of the *Levites*. 2. The distribution of the Priests into 24 Classes. 3. Concerning each of their Offices, *1. Chron.* 13. which *Hezechiah* restored, *2 Chron.* 29. 25.
3. At *Carmelita* under *Ahab* and *Elias*, where
 1. The worshiping of *Baal* was discussed.
 2. The true worship of God was miraculously confirmed.
 3. Severe punishment was inflicted upon the worshipers of *Baal*, *1. Kings* 18.
4. At *Hierusalem* the second under *Hezechiah*. Concerning
 1. The purging of the Temple.
 2. The instituting of true Worship according to *Daniels* prescript. Where it is probable was a decree made concerning the transcribing of *Solomons* Proverbs, according to the Title. *chap.* 25. *2. Chron.* 29.
5. At *Hierusalem* the third under *Josiah* and *Helkiah* in which,
 1. The Temple again was purged.
 2. Idolatry was rooted out.
 3. The Covenant with the Lord renewed, according to the book of the Law found by *Helkiah* amongst the rubbish of the Temple. *2. Kings* 33. *2. Chron.* 34.
6. At *Hierusalem* the fourth under *Zorobabel* and *Ezra* and other chief persons of the *Jews* that returned from the Captivity of *Babylon*, in which,
 1. The Canonical

2. Such meetings are observed to have bin

books were chiefly by *Ezra* set in that order as now we have them. 2. The *Pesukim*, *Paraschim*, and *Heptakim* were added for the distinction and reading of the Text. 3. The *Masoreth* with the *Tikkum Sopherim* was begun and prosecuted for the preserving & transmitting to posterity the holy Language by Hebrew points & other marks, *Elias Levita Pref. 3. Masor. Genebr. Chron. 2. p. 183.*

7. That which is called the Synod of the Wise under *John Hircanus*. 1. Concerning the receiving of the *Pharises* and *Scribes* with their leaders *Sammei & Hillel*. 2. Concerning the condemning of the *Sadduces* with their Authors, *Sadoc* and *Bajethos*, who for that reason betook themselves to the *Samaritans*, denying the immortality of the soul, and that there is any reward in the world to come. Where 3. Some suppose the books which we call *Apochryphic* were made Canonical by the third Canon of the Hebrews. *Genebrard. Chron. l. 2. p. 197.*

INQUIRIES.

1. The Tradition of the *Cabala* was enjoyned at the Synod of *Sychem*? *D.*
2. Some of *Solomons Proverbs* were perfected and transmitted to posterity by *Hezechiah's* servants according to the Decree of any Council or otherwise? *D.*
3. The *Masoreth* and Hebrew points borrow- ed their authority from the fourth Council at *Hierusalem*? *Probable.*
4. The writings which we call *Apocriphal* were brought into the Canon by any Synod. of the *Jews*. vid. *Genebr. Chron. l. 2. p. 190.* and 197? *Improbable.*
5. The *Epicurisme* of the *Sadducees*, or the proud and covetuous Hypocrisy of the *Pharisees* was more intolerable to the Pious and Orthodox, or more pernicious to the Church? *D.*
6. That meeting under *Ptolomis Philometer* concerning the antiquity of the Temple of *Hierusalem* and of *Samaria* mentioned by *Josephus Antiq. l. 13. c. 6.* Is rightly reckon- ed by some among the *Jewish Synods*? *N.*
7. The convening of the Priests and Scribes by *Herod* only for inquisition of the place where *Christ* was born was rather an occasi- onal consultation than a Council? *Aff.*

Whether



CHAP. III.

Of Apostolical Councils.

1. **T**O Apostolical Councils are referred those, which are found to be celebrated, either 1. Against the Apostles, or 2. By them. Against them were convened (that the Gospel if it were possible should be smothered in the very Cradle) 1. *Annas, Caiphus, John and Alexander*, with the whole Generation of Priests *Act. 4. 6.* who ordained that none should speak or teach in the name of *Jesus*, *v. 28.* 2. The same Persons were convened with the *Sadduces*, where the Apostles designed for Massacre were freed by *Gamaleol*, and their punishment was mitigated and they dismissed only with Whipping. *Act. 5.* Their Third Council Judged *Stephen* to be Stoned, *Act. 6. 12.* In the Fourth Council under *Ananias, Paul* was beaten & well nigh torn in peeces between the *Pharises* and *Sadduces*, *Act. 23. 10.* The Fifth is said to be called by *Ananias* the younger, where *James* the brother of the Lord, with some others were sentenced to death, *Josepb. Antiq. l. 20. c. 8.*

2. The

2. The Councils Celebrated by the Apostles are commonly noted.

1. For the substituting of *Mathias* in the place of *Judas* who betrayd our Saviour, *Act. 1.*
2. For the election of seven Deacons, *Act. 6.*
3. For not pressing the Ceremonial Law, seeing that justification may be obtained by the Grace of God alone in Christ. *Act. 15. 11.* in which may be observed an exact directory for the following Councils.
4. For the toleration of some legal observations for a time, that by such a condescension the weaker sort might be gained, and the Mother Synagogue honourably inter'd & abolished. *Act. 21. 18.*
5. For the meeting wherein was composed the Apostles Creed, by the Apostles met together, every one contributing his part.
6. For the meeting which did obtrude to the Church 85 Canons under the notion of the Apostles authority, concerning which there are various Controversies.
7. For the meeting at *Antioch* where among Nine Canons, the Eight commanded Images of Christ to be substituted in the roome of Heathenish Idols, the other pious Canons being destitute of the Authority of the Synod. *vid. Bin. Tom. 1. p. 19. & Longum. p. 147.*

INQUIRIES.

S. Clement the
Disciple of
Peter wrote
them in *Greek*.
Dionysius the
Iesse did trans-
late them into
Latine.

Whether

1. The Apostles met together in any Synod for the Composing of the Creed which we have? *D.*
2. The Canons commonly termed Apostolical be unjustly attributed to the Apostles? *A.*
3. The Author, Authority or Number of them be certainly known. *vid. Ioverium p. 2. N.*
4. The Epitome of Apostolical constitutions found in *Crete* and published by *Charles Kapellicus* be of any moment? Consult *P. Crab*? *N.*
5. The Assumption of the blessed Virgin at a convention of the Apostles hath any ground or foundation? *N.*
6. The Council held at *Antioch* concerning approbation of Images be altogether Imaginary? *A.*
7. That compleat Council of the Apostels *Act. 15.* may be an example for all other Synods to imitate? *A.*



CHAP. IV.

Of Approved *Oecumenical* *Councils.*

SECT. I.

Of the *Greek* or *Easterne* *Oecumenical Councils.*

1. **O**ecumenical or General Councils are such wherein Bishops and other Learned men out of every Country, may freely meet together for the discussing and determining of Ecclesiastical affaires, piously, prudently, and orderly, without favour of Parties according to the Word of God, and the received Canons of the Church.

2. Such are $\left\{ \begin{array}{l} 1. \text{ Greeke or Easterne.} \\ 2. \text{ Latine or Westerne.} \end{array} \right.$

- Of the Greek Councils as the more famous may be reckon-
ed,
1. The *Nicene*, the 1.
 2. Of *Constantinople*, the 1.
 3. Of *Ephesus*, the 1.
 4. Of *Calcedon*.
 5. Of *Constantinople*, the 2d.
 6. Of *Constantinople*, the 3d.
 7. The *Nicene*, the 2d.

A. D. 325. 4. The first *Nicene* Council so called because it was
Hillar. Secort. Celebrated at *Nicea* in *Bithinia* (where afterwards the
L. 2. c. 29. *Arians* that they might make this void called another
Baron. ann. Council) by the Authority of *Constantine* the Great, in
 359. N. 27. the time of *Julius* the First, and *Sylvester*, Popes. 2. It con-
Longus. sisted of 318. Bishops, *Hosius* of *Carduba* being President,
 having for his associates *Potomon* of *Heraclia*, *Papnucius* a
Theban, of whom each one lost an eye for Christs cause, to-
 gether with *Paulus* of new *Cesaria* who for the same Pro-
 fession was compelled to carry an hot Iron in his hand, and
Eustachius of *Antioch*, who in the name of the Council,
 entertained the Emperour with an Elegant Oration,
 with many more famous for Learning and Miracles.
 3. The Canons of it being only 20. (nor is it sufficient-
 ly manifest how warrantable) came to the hands of Poste-
 rity. Perhaps this hapned by the power and subtlety of
 the *Arians*. Some obrude more lately found by the Je-
 suites *Turrianus* and *Pisanus* in some hidden places of *A-*
rabia, which the more Judicious do lately esteem. 4. Three
 things especially are reported as condemned by this famous
 Synod. 1. The *Arian* Heresie; Blasphemously deny-
 ing the Sonne to be Coeternal and Coessential with
 the Father. 2. The dissent of the Eastern from the We-
 stern Christians about the Celebration of the Passeeover,
 in a manner different from the Jewish Custome. 3. To-
 gether with the Schismatical dissensions of the *Melitians*
 and *Novatians* by which they Created perpetual trou-
 bles to the Orthodox Bishops. 5. In this Council the
 Emperour

Emperour burnt all the accusations which the Bishop^s brought against each other as unworthy to be seen, 6. An illiterate Christian grabling with a proud boasting Philosopher, who with his reproaches persecuted Christianity stopped his blasphemous mouth. 7. In which also *Paphnusius* a single man did confute some who were earnest against the Marriage of the Clergy. Consult about this with *Gelasius Cycizenus & Scultet Analysis. socrat. Hist. Tripartit. l. 1. c. 8. Raff. l. 10. c. 1. Bell. de Consil. l. 1. c. 5. & 13. Calvin Instit. l. 4. c. 7. s. 1. Camerar. Hist. de Concil. Nicen.*

5. The Fifth of *Constantinople* under *Gratian* and *Theodosius* the great and *Damasus*, 1. Consisting of 150 Bishops. 2. It is not manifest who fate in this as cheif, unless it was *Cyrellus* of *Hierusalem*. 3. They condemned and discharged *Macedonius* Bishop of *Constantinople* for his perfidious opposing the Deity of the Holy Ghost, together with *Maximus Cynicus* by reason of his Doctrine against Discipline, mentioned *Can. 6.* Of whose Canons *Caranza* reckons only 7. *Longus* 9. All which except the first concerning the receiving the *Nicene* Belief and the Banning of the Hereticks are rejected by the Roman Church. 5. The Emperour nul'd all Confessions except that of those who acknowledged Christ Coessential with the Father, which our present Liturgy retains under the name of *Nicene Creed.* 6. It is thought that *Gregory Nazianzen* compiled it, according to the sence of the Synod. 7. These words [*and the son*] which confirms the Holy Ghosts proceeding from the Father and the Son, are known to be added to this Creed by *Benedictus* the seventh, which *Leo* the first and third his Predecessors dared not to attempt. *Longus ex Lombard i. sem. D. 11. Bonavent. & aliis, Theodoret. Hist. l. 5. c. 6. & c. 10.*

6. The first of *Ephesus*, was formerly called under *Theodosius* the younger, promoted by *Celestene* the first

A. D. 383.

A. D. 434.

14 Of approved Oecumenical Councils.

first. 2. In this 200 Bishops condemned *Nestorius* of *Constantinople* together with *Carisius* his flattering Presbyter, who stead of two Natures, acknowledged diverse Persons in Christ and therefore pleaded that the Blessed Virgin should be stiled *χριστόν* only, and not *θεοτόκ*. 3. In only this *Cyrillus* of *Alexandria* is recorded President. Whom *Nestorius*, being piously and brotherly invited to a better opinion, proudly contemned, and having craftily allured *John* of *Antioch* unto his party, Anathematized him and the Council, who had formerly Anathematized him. 4. The matter being related to the Emperour, and throughly understood, *Cyrillus* with his, is cleared, and *Nestorius* with his party is banished to *Oasis* a sandy Habitation, where like another *Cain*, roving here and there, and blaspheming, at length his tongue being consumed and eaten up by wormes, he breathed out his last. 5. There are two Copies of this Council, the first observing 8. the second 13. Canons, which are comprehended in the Anathemataes of *Cyrillus*. 6. They are carpt at by *Theodoret*, but by *Cyrillus* they be freed from objections. 7. The *Massilianites* termed also *Euchites* and *Enthusiasts* were condemned by this Council, and thereby the integrity of the *Nicene Creed* confirmed. *vid. Liberatum in Breviar. cap. 11.*

The Mother of Christ and not the Mother of God.

A. D. 455. 7. That of *Calcedon*, in *Bithinia* followes consisting of 630. Bishops, called by *Martianus* the Emperour, who with his Wife *Pulcheria* was present at the same; against *Eutiches* Abbot of *Constantinople*, and *Dioscorus* of *Alexandria* his Champion, and it condemned the suppositious acts of the Council held at *Ephesus*. 2. They affirmed one only nature to be in Christ, after his Incarnation, to wit, his divine Nature. 3. Concerning the President of this Council, excepting the Emperour, and Judges Moderatours, (who are not named) there is no certainty. By favouring parties between *Leo* the first of *Rome*, and *Anatholius* Patriarch of *Constantinople*, matters were for the most part transacted. 4. The actions according

ording to *Caranza* which others call Sessions (are numbered 16. to which are added 29. Canons. 5. These the Romans by no means approved, (for nothing can withstand their ambition, as if the whole world was created for their service) for they were ratified by the Greeks after the departure of the embassadours of *Leo of Paschasinus* a *Lilybetan* of *Lucentius* an *Asculan*, &c. Neither will they bear with that Canon of the equality of privileges, for the imperial seat is challenged by the *Constantinopolitans* as well as by the Romans, wherefore the *Rome Lions* rores, and his Whelps gnash their teeth, as if the principal scope of the Council, was rather the sincerity of Supremacy, than of Doctrine. Hence the Romans approve only what pleases them, and abrogate what they dislike, and endeavour by their Subtilties to bring it to pass, that all may fall down and adore the Beast.

6. They received *Dioscorus* into favour before justly discharged, yet almost a Saint in the esteem of the *Africans* and *Abyssenes*.

7. The recantation of *Theodore* Bishop of *Cyprus* was approved who to favour *Nestorius* had opposed the Anathema of *Cyrillus* of *Alexandria*) and he restored to his place, who afterwards for his Orthodox writings well deserved of the Church.

8. The second of *Constantinople* under *Justinian* A. D. 532 had 165 Bishops, *Menes* being President, or rather his Successour, *Eutychius* Patriarch of *Constantinople*. But Pope *Vigilius* who came to *Constantinople* to summon the Emperour, yet would not be present at the Council, least a seeming yeelding to *Eutychius* might be prejudicial to his Suprenacy.

2. The Emperour endeavoured to reconcile the *Eutychians* and the Orthodox for the publick tranquility, and therefore would have revoaked the Articles concerning the condemning of *Theodorus* of *Mopsuestia*, and of an Epistle of *Iba* to *Maris* a *Perisan*, and of *Theodore* against *Cyrillus* that was Anathematized. But

3. The Western Christians with Pope *Vigilius* constantly opposed it, and confirming not only the decrees

Anathematizing those Hereticks with their Heresies of the three preceding Councils, but also of *Chalcedon*.

4. The errors of *Origen* also expunged, which either denied the Divinity of Christ, or the Resurrection of the Bodies, or affirmed the restitution of *Reprobates* and Devils (whom the *Socinians* to this day free from Hell.)

5. Also *Peter* of *Antioch* who pleaded for the Crucifix to be added to the hymne of the Trinity, and *Anthemius* of *Constantinople*, who together with the Emperesse *Theodora*, and others who strongly favoured *Eutyches* party, with others, were comprehended under the same censure.

6. There are extant eight Collations of this Council, and fourteen Canons or Anathema's. 7. Here we meet with (worth our reading) a monitory Epistle of Pope *Felix* to *Peter* of *Antioch*, and explication of the Doctrine according (as *Carranza* termes it) to the exposition of *Gregory* of *New-Cesaria*. Consult concerning this Synod. *Zonar. in vit. Justiniani. Niceph. l. 17. c. 27. Gregor. l. 1. Ep. 24. Evag. l. 4. d. 34. Liberat. in Breviar. c. 23, & 24.* who should be read with caution, according to the admonition of *Bellarminé de Eccles. l. 1. c. 5.* because it doth not please the Roman Palate.

9. The Third called at *Constantinople* under *Constantine Pogonatus*, Pope *Agatho* procuring it by his Legates. 2. In this were convened 150 Bishops, (they who count 270, or 286 reckon the absent Romans and others consenting thereto) here the Emperour himself was President, and not the person deputed by the Pope. 3. Here were condemned the *Monothelites*, *Sergius*, *Cyrus*, *Pyrrhus*, *Peter*, *Paul*, *Theodorus*, together with Pope *Honorius*; who in the defence of *Futychianisme* pleaded that there was one only will in Christ. For the proof of this, *Macarius* their cheif Champion, brought suppositious Copies of some Books either by diminishing from them, or adding to them. And the dotting old man *Polychromus* ridiculouly endeavoured to confirme his Heresie by raising one from the dead. 4. It was finished

by 18 Actions, in which is delivered a clear narration of the whole proceedings of the Synod, where the Epistles of Pope *Agatho* about the third Action and of *Sophros* the Patriarch concerning the eleventh are most worthy to be read. 5. The 102 Canons which are commonly charged upon this Council, were not ratified by it, but were added by the Fathers 227 years afterwards, about the 27th of *Justinian* the second in the *Trulls*, that is, a vaulted Cloyster in the Emperours Palace, and from thence they were called *Trullians*. Nor were they at all approved by the Romans, because they condemned Pope *Honorius*, and communicated to the Patriarch of *Constantinople* priviledges equal with the Pope. Nevertheless his Holynesse the Pope of Rome with the Emperour and 227 Fathers, subscribed unto them as it is mentioned in the last Canon, and others recited out of *Foverius*. 6. Notwithstanding the latter, Papists that they might the better derogate from the credit of all these, referred the Canon under the title of *maximum* and *quinisexte* to a supplement of this and the sixth Synod, which were destitute of Canons; therefore the Latines little esteemed them, because they proceeded from the Greeks after their departure. 7. This Council confirmed the Canons, not only of general but also of particular foregoing Synods, as of *Antioch*, *Laodicea*, and others. Moreover it added what ware to be approved in the Orthodox writings of the Fathers as is manifest in the second Canon of this Council. *vid. Paul. Diacon. in vit. Constant. 4. Adon Viennens. Bed.* and others, with *Foverius* the Champion of this Council, by whose means the Universal Synod *Class. 12. p. 69.* answered 6. objections of the contrary party.

10. The second *Nicene* Council under *Constantine* wholly restored the Images and Statues of *Irene*, together with the reliques formerly broken in peices by *Leo Isaurus* his Grand-father, and *Constantine Copronymus* his great-Grand-Father, the business being chiefly promoted

moted by *Gregory* the second and the third together with *Adrian* the first, and *Tarasius* Patriarch of *Constantinople*.

2. From this Imaginary dissention the Popes took occasion to withdraw the Western Christians from their due and sworn Allegiance to the the Grecian Emperours, and to translate the Western Empire from the Greeks to the *Frankes*.

3. There met at this Council 350 Bishops, who with *Tarasius* the President by seven Actions and 22 Canons condemned Image-breakers for Heteticks. Whose Arguments *Calvin* repeates, and wisely answers them. *Inst. l. 1. c. 11. p. 14.* But *Germanus* confirms them, together with *John* of *Damascus*, whose hand being cut off for the defence of Images they report to be restored by the Image of the Blessed *Virgin*: as also the miracles wrought by the blood of the wounded Crucifix among the *Berithians* to the conversion of those who maliciously wounded it.

4. Besides the large disputation annexed to the sixth Action between *Gregory* and *Epiphanius* concerning Images and their worship, and here and there by the by something concerning the Corporiety of Angels, and the making the unwritten traditions equal with the Scripture, and of adoring and adorning Images, which the latter do not approve. This was worthy commendation, that they should be ratified and received.

5. In the mean while they attribute *Latria* to God alone, against *Hales*, *Aquinas*, *Bonaventure*, and their followers, who judge the same respect to be given to the Image and the thing which it represents, to wit, to the Images of Christ *Latria*, of the Blessed *Virgin Hyperdulia*, of Saints *Dulia*.

6. *Bellarmino* and *Baronius* imagine that this Synod was condemned by the Fathers at the Council of *Franckofurt* under *Charles* the great, but *Binnius*, *Syrinus* and others, as it is in *Longus* p. 632. strongly withstand the same.

7. Not long since *Albertus Pighius* accounted this Synod with the former as adulterate, whom *Turrianus* the Jesuite endeavoured to refute, how

well let the Readers judge. This distick is attributed to this Council.

*Id Deus est quod Imago docet, sed non Deus ipse ;
Hanc videas, sed mente colas; quod crinis in ipsa.*

A God the Image represents,
But is no God in kind ;
That's the eyes object, what it shewes
The object of the mind.

Binius mentions two Copies of this, one Greek and Latine,
the other Latine, to which you may have recourse at leasure.

INQUI-

INQUIRIES.

- Whether
1. Any thing concerning the first *Nicene* Council, the Presidents convening, the number of the persons convened, and of the Canons, the matters transacted and determined in it be certainly known by any uncorrupted and Authentick edition?
 2. The Canons of the first Council held at *Constantinople* be deservedly rejected by the Romans?
 3. The *Nicene Creed* was compiled by *Gregory Nazianzen*, and *Benedictus* the seventh did well afterwards by publishing it with this addition [*and from the Son?*]
 4. The Canons of the Council held at *Chalcedon* be rightly disallowed by the *Papists*?
 5. *Origen* deserved the great Anathema from the Council at *Constantinople*?
 6. Pope *Honorius* was justly condemned for a Monothelite by the third Council at *Constantinople*?
 7. It is sufficiently manifest that the second *Nicene* Council was rejected by the Councild at *Francofurt*? *Bel. A. Bin. N.*



CHAP. V.

Of the *Latine Oecumenical* *Councils.*

SECT. II.

1. **T**He *Latine* and *Western Councils* run parallel with the *Greek and Eastern.*

2. Namely
1. At *Ariminum.*
 2. The *Laterane.*
 3. At *Lions.*
 4. At *Vienna.*
 5. The *Florentine.*
 6. The *Laterane* the 5th.
 7. At *Trent.*

3. *Ariminum* is famous for two Councils, the first *Orthodox* and lawfully called, and this is here treated of. The other *Heretical*, and *Tyrannical*, craftily called by the *Arians* under the notion of the Council held at *Ariminum*; that this fals one might extinguish the true one. 2. Here were convened 400 Bishops; who was President is uncertain. *Constantius* the Emperour an *Arian* made an offer to undergoe the charges, but the Bishops rejected it, who regarded more a victory over the

A. D. 369.

Vid. Long.

P. 266.

the Hereticks then the Popes maintenance, who at the same time called another councill at *Selenia* in *Izauria*, that by any meanes they might disanul the transactions at *Arminum*. 3. But the greater part and the more worthy of the Fathers of this Synod did determine. 1. The *Nicene* Creed punctually to be observed, and the Sons Equality with the Father in Essence to be asserted. 2. The decrees of the Synod at *Sirmium* to be rejected. 3. *Ursacius* and *Valence* with the *Arians* their followers to be excommunicated. 4. Who a little before being accused before Pope *Julius*, had renounced *Arianisme*, but afterwards returned as *Dogges* unto their vomit. 5. Thus rejected they flatter the Emperour too much already infected with their feigned services, so that a Council being called in *Nica* in *Thracia*, they framed a form of Belief cunningly effected according to their own tenents, under the Title of *Nicene Confession*, that by an equivocal terme the lesse way might be deceived. 6. Moreover they proceeded so far, as to compel the opposite Bishops to their Opinion, and to force *Liberius* Pope of *Rome* to their party, so that he subscribed to the condemnation of *Athanasius*; whom how *Bellarmino* would clear, see *de Pontif. Rom. l. 4. c. 9.* 7. Heare may be observed the sophistical pretence of the Hereticks, who would remove the word consubstantiality from the Creed, as a word to which the Scripture is a stranger, and exceeding vulgar capacity, that by such a stratagem they might overthrow the *Nicene Creed*. Wherefore 7. They at *Arminum* discharging their Anathema's against the *Arians* confirmed it: Which according to *Longus Bellarmino* observed not, seeing he allowed only one Synod at *Arminum*, and that the false one: but it appears otherwise in *Athanasius* of Synods. *Ambros. Epist. 32.* And *Baronius* himself *An. 359. N. 49.* and *Sq.* could inform as much.

A.D. 1123. 4. The first four *Latene* are comprehended under one and the same Title as more favouring the

Papish

popish dissentions than the Doctrine and discipline of the Church, the first under *Henry* the fifth and *Calixtus* the second. It had 300 (or according to *Bellarmino* 900) Bishops, and 22 Canons. 2. *Burdinus* the *Anti-Pope* in this was laid aside. 3. The Vestures with the Ring and Staff were taken from the Emperour, and given to the Pope. 4. The Pope absolved the Emperour, and gave him power of electing *German* Bishops. 4. There were appointed Crosses for the *Saracene* War. That by the meanes thereof. 6. Pardon of sins might be granted to them, that undertook that War and their Families. This is not mentioned in *Foverius* and *Carranca*; and *Bellarmino* himself confesses it is not extant: so diligent were the Papist in searching into the secrets of General Councils. The II. under *Lotharius* the Emperour, and *Innocentius* the second, increased to about 2000 Bishops. 2. It gave out 30 Canons, lately published by *Gratian* from the *Vatican* Library: which *Bellarmino* rejects. 3. It discharged *Peter* usurping the Roman Sea after *Leo*, under the name of *Anacleus* the second. 4. It branded for Hereticks *Peter* of *Bruis*, and *Arnaldus* of *Brixia* the Disciple of *Peter Abuillard* rejecting Pedobaptisme, Church buildings, and the adoration of the Crosse. 5. It proclaimed those Lay Persons to be Sacrilegious and incurre the danger of Eternal damnation, who receive Tithes. 6. It forbad Tourneaments and Tiltes whereby men-endangered their lives. And 7. It deprived userers of the Charge of Christian burial, and cursed them to Hell. The III. under *Frederick* the first and *Alexander* the third, by a meeting of 30. Bishops, made up the difference between this *Alexander*, and one *Oclavianus*, and his successors *Gindon* and *John*, a *German* taking up the quarrel with him; which dissentions divided *Europe* into parties. 2. The *Albigenses* under the name of *Cathari Publicans* and *Paterini* taking their rise from the *Waldenses* were here condemned. 3. Neither did *Lombard* the Master of the sentences here escape the serula, who as-

A.D. 1131.

med that Christ according to his Manhood was nothing, but was delivered up to the Bishop of *Seno* to be chastised. 4. The ordinations made by the Shismaticks were wholly abrogated. 5. Private Oraories and Priests were appointed for those which had the leprosy. 6. The manner of visitation is prescribed for the meeting of Arch-Bishops, Bishops and Deacons; who are not to exercise Episcopal jurisdiction. 7. 27 Canons are supposed to be made by this Council no where distinctly to be had, yet they are collected and commended by *Math. Parisiensis*. The IV under *Frederick* the second, and *Innocentius* the third, with 400 Bishops, and 80 other Fathers, yea saith *Bellarmino* with 1283 Fathers, whereof 673 were Bishops attempted greater matters. 2. It rejected the book of *Joachimus* the Abbot against *P. Lombard*; it condemned 20 Follies of *Almaricus*, especially his denial of Transubstantiation. 3. It established Transubstantiation, a Popish absolution of subjects from the bond of alleidgeance towards superiours, and auricular Confession. 4. It exacted an Oath from secular Magistrates to expell Hereticks, nominated by the Pope. 5. It encouraged with indulgences, and promises, those that went with Crosses for the recovering of the Holy Land under *Godfrey* of *Bulloigne*. 6. It denied plurallity of Benefices, and sale of Reliques. 7. There are extant of this 69, or 70 Chapters briefly contracted by *Longus*, who sends the reader to larger Volumes.

A.D. 1244.

5. The Two Councils at *Lions* followes. The first called by *Frederick* the second, and *Innocentius* the fourth. 2. In this the magnanimous and pious Emperour well deserved of the Christian Church against the Infidels, and after the fourth excommunication at least was deposed by the Pope from his own power and authority, and a prohibition made that not any should name him Emperour. 3. Being deposed, heroically he defends his right with his *Gibilines* against the *Guelphes* of the Popish party. 4. Here was expected no President but

nations. 7. They are omitted by the Summulists and are to be found in the sixth of the Decretals.

A.D. 1311. 6. The Council held at *Vienna* under *Henry* the seventh, noted for 300 Bishops and upwards. In this 1. *Boniface* the eighth, perswading *Phillip* the fair to blot him out of the Tables, is freed from calumnies cast upon him. 2. The *Hierusalem* expedition is more strongly urged, the *Templars* being removed out of the way for the murdering of the *Abissins* Embassador, and other impieties and Heresies. *Trithemius* hits the mark, the *Templars* were very rich, a sufficient pretence for Heresie, and their expulsion. 3. The Clergie are permitted to take an Oath of Allegiance, not of subjection to Lay Magistrates. 4. *Peter John*, the *Dulcimists*, the *Fratricelli*, the *Begwards*, and *Begwins* together with the *Lolards* are condemned. *Peter John*, for that he denyed the soul to be the form of man, harsh dealing, that this should be accounted Heresie; the others also (though by no means to be born) had Fictions laid to their charge. 5. In the sentence of *Clement* against the *Templars* mentioned by *Longus*, the *Pope* challenges not to himself the power and right of Defining, but the way of providing or Ordaining, that none for the future should enter into that Order, unless they yielded the Apostolical Sea. 6. The Constitutions of this Council under the name of *Clementine* are extant in 5. Books for a Supplement to the *Canon Law*. 7. In which is that famous decree of constituting *Professors* to be maintained by a competent Stipend at the Court of *Rome*, at the Universities of *Paris*, *Oxford*, *Bononia*, and *Salamanca*, for the instructing in the *Hebrew*, *Arabick*, and *Caldie* Languages, that by that meanes the *Jews* and *Mahumetans* might the more easily be converted to the Faith. *Clement. l. 5. Tit. 1. Gal. l. 7.*

Antonin. Hist.
par. 3. Tit. 11.
6. 3.

pag. 851.

A.D. 1431. 7. The *Florentine* Council was begun at *Ferraria*, under *Albertus* Emperour, and *Eugenius* the fourth, but by reason of the raging pestilence was translated to *Florence*

Florence and there ended. 2. There were convened in this 141 Bishops, the Pope himself President, who deposed the Council of *Basil* at the same time by the *Germans*, by this notable and very subtile diversion was freed from those rigid censurers. 3. There were present at this Council *John Paleologus*, with the Patriarch *Joseph*, and the Greek Doctors. 4. In it were debated Articles concerning 1. the *Holy Ghost's* proceedings; 2. The addition to the *Nicene Creed* [and from the Son.]; 3. Purgatory. 4. The power of suffrages and Sacrifice to the dead. 5. Transubstantiation. 6. The administering unleavened bread in the Eucharist. 7. But especially concerning the Popes supremacy, to all which the Greeks are said to have concented with the Latines, however returned home they quickly fell off. 4. Such was the Popish piety and Prudence, that the Emperour himself with his, must in their seals give place to his Holyness and the Cardinals. 5. *Joseph* the Patriarch, no disease foregoing, suddenly after subscription expired, yet a scrole is found in his hands, which testifieth a full consent to the Latines. 6. This Council had twenty five Sessions, sixteen at *Ferraria*, the other nine at *Florence*, in which they easily overcame the Greeks, it had been wish't that sincerity had more, and covetousness, pride, and lofty ambition less prevailed. 7. The institution of the *Armenians*, which is added to this Council at *Caranza* and *Longus*, is omitted by others, and it was only a Popish fiction after the Council was ended, as appears by conferring times.

8. The fifth *Laterane* Council may be well supposed to be called for the disannulling another at *Pisa*, where some Cardinals met against the perjured Pope. 1. There were convened at it 114 Bishops, under *Maximilian* the Emperour, and Pope *Julius* the second President. 2. It had twelve Sessions, five of which were under *Julius*, the other seven were finish't by *Leo* the tenth, after his death exalted to the Popes Chaire. 3. To the

A.D. 1311.

Begun under

Julius the 2.

Ended under

Leo the 10.

1517.

the ninth Session are of so many Canons annexed for the reformation (as is pretended) of the Court of *Rome*, but they were to little purpose, nor were they more valued then the censurers of the whole Council, which *Sharez Cajetan*, and *Navarius* profess to be rejected.

4. The pragmatical decree, made at the Council of *Basil* in defence of Ecclesiastical liberty against Popish usurpings, is here discussed and exploded. 5. Mountaines of Piety are here also commodiously raised, from whence as from a publick Treasury the poor indigent artificers and Virgins, otherwise without dowry, might seek of succour. 6. The Immortality of the soul is moreover defended, concerning which many at that time doubted, others wantonly disputed it or devilishly denied it. Wherefore the chief in the Universities are enjoyned to confirm the Orthodox doctrine about these Articles, especially against the prevailing Atheismes of some weak Philosophers. 7. Nor is liberty permitted to those that preach to wrest the Scripture at pleasure for the spreading of strang opinions, but they must keep themselves (as much as may be) within the bounds prefixed by their Ancestors. By which meanes something is added concerning the impression of Books, least any one, without the approbation of Learned men should impose upon the world what they list.

9. The Council of *Trent* under *Charles* the fifth and *Ferdinand* the tenth, *Paul* the third, *Julius* the third, and *Pius* the fourth, did make great stir for 18. years together. 2. After many turnings concerning. 1. The Scripture. 2. Original sinne. 3. Justification. 4. The Sacraments in General. 5. Baptism. 6. The removing of the Council. 7. When some decrees of Reformation were interposed in 10 Sessions, as it seemed good, the Fathers assented, thunderings of Anathema's being added. 3. *Julius* the third reduced the whole pack from the Haven of *Bononia* to the Channel of *Trent*. Where, concerning 1. The Eucharist. 2. Repentance. And 3. Ex-
treame

stream Unſtion, ſome grains of Reformation being caſt in by the ſame method in other Sessions, the matter is ended. 4. *Pius* the fourth (theſe two Champions being removed out of the way) at length enters the Scene, and concerning 1. Communion of Lay Perſons under one kind. 2. The Sacrifice of Maſſe. 3. The Sacrament of order. 4. Matrimony. 5. Purgatory. Worſhiping of Reliques, Invocation of Saints, and of Images. 6. Indulgencies, the Choyce of meats, Faſtings, and Feaſtings. 7. Of an Index of books, abreviaries and a Miſſal, in the laſt 9. Sessions he brings it to the expected end. 5. In theſe 25. Sessions the Popes by their deputies were Presidents Here are granted ſafe convoyes to three Proteſtants, that they might have a free and ſafe addreſſe to the Council, to propound the reaſons of their diſſent, but with this craft, to be intruſted by them as Dictators and Maſters, not to obtain the reformation of any thing. 6. Secular Princes expect and preſſe by their Oratours communion under both kinds, at length they tranſmit it to the Popes Judgment, to whom alſo is referred the purging of the vulgar Edition, the Chatechiſm, Breviarie, and Miſſal, and other traſh, as it ſeemes good to this Infallibility: In the mean while 21 abuſes obſerved by the ſworn Delegates of *Paul* the third, & related to the Pope are ſlightly paſt by, and corrected with ſilence. 7. This Council, cried up by ſo many Acclamations, and ſo ſolemnly confirmed by the *Seal* of the *Fiſher*, the *French* admitted not, nor did the more learned *Papiſt* much value it. Some did reject it as *Kemnitius*, *Genisletus*, and *Calvin* ſome part. *P. Snavius Venetus* publiſhed the ſtory there of; its ſubtleties a *Frenchman* diſcovered, rendred in Engliſh by *D. L.* Speeches made therein are extant in one volume, by which it may appear, that not for the compoſing of differences, but for the impoſing on Chriſtians, ſo many learned *Papiſts* were hired and ſeduced in this laſt Oecumenical Council, ſo much approved by them.

INQUIRIES.

Whether

1. The first Council held at *Ariminum*, may worthily be accounted an *Oecumenical* approved Council? *Aff. Long. Sum. Con. cil. p. 266.*
2. The Decrees of the fourth *Laterane Council*, which are extant be of doubtful credit? *Aff. Widrington Rejoynder; p. 368.*
3. The *Greeks* in the second Council held at *Lions*, as afterwards in the *Florentine* Council, did by force rather then freely, and according to their opinion, subscribe to the Latine Decrees?
4. The *Clementine Constitutions* of the Council held at *Vienna* may undoubtedly be accounted Canon Law?
5. The instruction of the *Armenians* is to be reckoned among the acts of the *Florentine* Council?
6. The pragmatial Decree was Lawfully abrogated by the fifth *Laterane Council*?
7. The Council of *Trent* be a sacred delusion of *Christianity* and Christian Princes?

CAP.



CHAP. VI.

Of Controverted Councils.

1. **C**ontroverted Councils are such as *Bellarmino* hath digested in a particular class partly approved, partly rejected. If this distinction may be admitted among books, why may not the *Turkes* *Atcaron* find admittance under the same title among *Christian Callenders*? Hence truly it is manifest, that a Council is nothing else but a device of the Pope, whereby he admits and rejects what pleases him: which he makes use of, not for the Churches benefit, but under the colour and pretence of Religion, for the establishing of the *Roman Sea*: In the mean while we may see how the footsteps of the Priests may be traced.

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|--|---|---|
| 2. Therefore these are reckoned for Controverted Councils. | { | 1. At <i>Constantinople</i> the fourth. |
| | | 2. At <i>Sardis</i> . |
| | | 3. At <i>Syrmina</i> . |
| | | 4. At <i>Quinisext</i> . |
| | | 5. At <i>Frankofurt</i> . |
| | | 6. At <i>Constance</i> . |
| | | 7. At <i>Basil</i> . |

3. At *Constantinople* the fourth under *Basilius* A.D. 870. the murthurer of the Greek Emperours, and *Adrian* the second usurping the *Roman Sea*, notwithstanding the opposition of the *Roman Emperour*. It consisted of

102 Bishops. 2. The chief busines of this was to discharge *Photius* the most learned Partiarck of the Greeks (who left to posterity a book concerning folly) because he had touched the Popish Tyranny with his sharp writings, and was an enemy to Images, and without the Canonical assent had possessed the Chair due to *Ignatius* who was more pliable to the Roman Commands; whatsoever the matter was he is cited, contumelies are cast upon him, he is rejected, and by injunction of Repentance, all his councillors and followers are sufficiently punished according to the Roman Embassadors pleasure. 3. To 9 Actions in which these things were transacted there are added 17 Canons, in which besides the foolish rage against the *Photians* and the honour bestowed on Images, that is to be commended of the sixth Canon, which forbids Priestly vestment to be used in scenical playes though for sport sake. 4. The *Bulgarians* newly converted to the the Faith enquire at this Council whether they should address themselves to the Greek or the Roman Church, but concerning what is to be done, the Romans sparingly declare their mind, not silently passing over the encrease of the *Roman* greatnes. 5. This is manifest that the Embassadors relying upon the protection of *Adrian* the usurping Emperour, did so superciliously behave themselves toward *Photius* and the Greek Bishops, that returning home to their Lord they were assaulted by the *Sclavonians*, who deprived them of all their goods, and took from them the authentical copie of the Council, which contained the hand writing of the Emperour and all those that consented, for the relique, of this which 6. Remaines, we are beholding to *Anastatius* the Library keeper, who was present at the transactions and Decrees, and what he saw he noted and transmitted to Posterity. For the clearing of which *Andr. Schottus* the Jesuite in *Præf. Bibl. Photii* hath contributed much light. 7. Nevertheless the Greeks reject this Synod, moreover according to *Bellarmino*, all things are here laid down, as supposititious (and uncertain

tain, since there are those who affirm the same *Photius*, who as we read was deposed by this *Adrian*, to have been restored by *John* the eight, that is Pope *Joan* his successor, whence it appears, that neither the Greeks agree with the Romans, nor the Romans among themselves about the acts and authority of this Synod.

4. That of *Sardis* is said to have been Celebrated under *Constantius* and Pope *Julius*. 2. In it are numbered 376 Bishops, of which the 300 Western confirmed the *Nicene Creed*, to this end, that *Athanasius*, who was banished *Rome* for the space of three years, should be restored to his place at *Alexandria*, but the other 16 *Arians* meeting at *Philippolis* confirmed *Arianism* under the title of the Council of *Sardis*. 3. No President is here mentioned but *Hosius* of *Corduba*, who without the Popes Embassadors with *Gaudentius* and other Godly Bishops ratified 21 Canons. 4. It is commonly called an appendix to the first *Nicene Council*. In whose Canons not a word of the Popes Supremacy, or of appeals to him from remote Churches (as *Longus* would have it out of Prolixe *Baronius*) 5. *Augustine* and those who are deceived by the equivocation, doe not reject this Council, but that held under the name of this at *Philippolis* by the *Arians*. 6. It is reported there was one Orthodox *Arian* present at this Council, converted (as is supposed) by *Athanasius* at *Laodicea*. 7. *Binius* largely describes the History of this Synod out of *Socrates*, *Sozomon*, and the *Tripartite History*, in which those three Canons the 3, 4, 5, which approve of appeals to the Pope of *Rome*, doe not determine them as necessary but as Arbitrary, neither doe they oblige the Bishops Univerfally, but only the subjects of that Patriarchship.

A. D. 351.

5. That at *Sirmina*, or *Syrmia* so trembled and groined under the *Arian* tyranny of *Constantius*, that the supremacy and Presidentship of Pope *Liberius* dared not to appear. 2. There were present besides *Eastern*, 300 *Western Bishops* and upwards for the hearing & deciding the cause

A. D. 356.

of *Photius*, who complained to the Emperour that he was unjustly condemned at the Synod of *Sardis*. What had he committed? Namely he preached that Christ was only meer man, and inferiour to his Mother, which is the opinion of the *Socinians*. 3. *Marcus Arothufius* composed a confession in Greek against this wicked heresie so subtilly, that *Hilary* and *Liberius* doubted not but to approve thereof, because he declared not in words the Heresie he entertained in his heart; perhaps he conspired with *Ursacius* and *Valence*, who effected another in *Latine*, not only deficient in the word *Consubstantiality*, but altogether opposing it. 4. It is miserable here to read, how *Hosius*, well near an hundred years old, was compelled by whipping, after so many triumphs over the enemies of the *Homousians*, to subscribe to *Arianism*, yet he would not condemn *Athanasius*, and before his death he cleared himself from his relaps by a most devout Recantation. 5. The Popish infallibility freed not *Liberius* from the same error, although *Bellarmino* doth wittily excuse him. 6. Of this Council (saith *Longus*) there is nothing extant besides 3 Formes of *Belief*, which are found in *Binus*, but he tells us there are extant 26 Anathemas which together with the Orthodox Confession *Caranza* hath published, of which *Longus* could not be ignorant. 7. This Synod is more largely handled by *Socrates* l. 1. c. 24. & *Sp. Sozomon*. l. 4. c. 5. & 6. *Epiph. Heres.* 7.

A. D. 662.

6. The Council of *Quinisext* (so termed by *Balsomon*) is accounted by *Bede* and very many Latines an erroneous Synod. 2. The Fathers who were convened in it under *Iustinian* the second, and Pope *Sergius*, because the fifth and sixth preceding Synods commanded nothing concerning manners and Ecclesiastical discipline, thought it fit that that defect should be supplied. And therefore they ratified 102 Canons in the *Trullo* of the Imperial Pallace, which from thence are called *Trullans*. 3. The Latines reject these, who are displeased that without their knowledge and consent, but especially without

without full power and authority from the Pope, they should be established. But that troubles them most, that in the 36 Canon, the Patriarch of *Constantinople* is equalled to the Roman, and in the 13 Canon *Matrimony* is granted to the Clergy, and other things which relish not with the Roman pallate. 4. In the mean while it is manifest, that *Gregory* the second and *Adrian*, with the second *Nicene* Synod did make use of the *Trullan* Canon against Image-breakers; and moreover *Gratian* reports that this Synod was received by those of *Nicene*, *dist. 16. c. 5.* but they say *Gratian* was mistaken, and that he cited others, not to prove it Authentical in it self, but that it was so esteemed by the adversaries. 5. *Bellarmino* by 5 Arguments contends, that these *Trullan* Canons are of no force, *de Pont. Rom. l. 2. c. 18.* because they are no general Council, & without the authority of the Pope; and particular Synods do not oblige universally those that are absent as present. It is not to be expected therefore that the Protestants should be obliged to the *Tridentine* decrees. 6. *Longus* addes out of *Anastasis* the Library keeper, that neither they were received by the other Patriarchs, but accounted as unworthy to be transcribed and laid up in the *Archives*, it is a wonder therefore by whose means they came to us; therefore they are rather to be esteemed as Canons from their agreement with the Scriptures, than otherwise to be judged by diligent censurers. 7. But how Orthodox these *Trullan* Fathers, and their Canons were, appears by the second Canon in which they declare a manifest agreement with the preceding Synods and Fathers, with whom there can be no just occasion to contend.

P. 989.

7. Concerning the Council of *Francosfurt*, Authors A. D. 794. agree not whether it may be accounted *Oecumenical* or *Provincial*, the latter writers will have it *Provincial*, because it seems to be an enemy to Images. The more Ancient acknowledg it to be *Oecumenical*, because it was called by *Charles the great*, and *Adrian* the first, &

at

at least 300 Bishops. 2. The reason of its call was, because *Elipardus* Arch-Bishop of *Toledo* and *Felix Urgelitanus* Bishop of *Aurelia* preached that Christ was only the Adopted Son of God. Which *Aquinas* refutes 3. part. 9. 23. art. 4. 3. This Heresie was chiefly opposed by *Panlinus* in a Sacred Collection read before the Emperour and approved by the Fathers. 4. But *Binius* with *Longus* and others contend, that this Synod confirmed the opinion of the second *Nicene Council* concerning the adoration of Imagies, which opinion (saith *Bellarmino*) I would wish to be true, but I suspect to be fals, (with whom agrees *Baronius*) whence he concludes that whatsoever this Council determined is not much to be valued: because without doubt the second *Nicene Council* is to be preferred before it. 5. There are Extant concerning the transaditions of this Synod, some books of *Charles* which as *Bellarmino* affirms are stuffed with many falsities. Wherefore he declares those books to be neither of *Charles's*, nor of any else to whom any credit might be given, but to be as it were another *Melchizedech*, without Father, without Mother, without Genealogy, an *Anonimus* breaking forth into the light, which are certain Tokens of deceit. 6. Yet manifest it is that *Adrian* the Pope confutes him, but affirms it not to be the writing of *Charles*, but an heretical book sent to the Pope by *Charles* to be answered. 7. That book of *Adrian* is extant in the third *Tome* of Councils, but by this meanes it hapned that the compleat acts and decrees of this Council might not see the light.

A.D. 1414. 8. The Council at *Constance* was called with great difficulty by *Sigismund*, and *John* the 23, having about 1000 Bishops and Doctors for the removing of Popish schismes out of the Western parts. 2. Since after *Gregory* the eleventh who removed the *Roman Sea* from *Avignon*, (where it had continued for the space of 70 years) some Cardinals exalted *Urbane* the sixth, who continued at *Rome*, to the Popes Chair, others *Clement* the sixth, who

who removed it again to *Avignon*, the Nations are divided into parties, our *English* with the *French*, & *Spaniard* adhere to *Clement*; *Urbane* dying at *Rome*, *Boniface* the ninth supplies his place, but *Angelus* a certain *Venetian* Tanner succeeds him under the title of *Gregory* the 12, *Clement* also removed out of the way had for his successor *Peter de Luna* a *Spaniard*, under the name of *Benedictus* the 13. 3. For the extinguishing of these combustions the Cardinals and Bishopr meet at *Pisa*, and those *Shismaticks* being discharged, the exalt one of *Creete* under the title of *Alexander* the 5. unto the Papal dignity; but this *Peter Philarius* of *Creete* suddainly sickned (as is reported) by an intoxicated Glyster, & *John* the 23, by an election of the *Pisan Cardinals* possessed his place, who by the persuasion of *Sigismond* called his Council at *Constance*, & was present there at. 4. In which he being accused of about 60 crimes, yeelds himself to the censure of the Synod, from which afterwards having changed his mind he fled in the night; and recanting, is deposed, and *Martin* 5, by the Council is exalted to the Papal dignity. Whence that hapned to *John*, which falling from his Chariot before the Gate of the City he presaged, exclaiming, in the name of all the Divils here I lie. 5. There were forty five Sessions of this Council, in it are condemned forty five Articles of *John Wickliffe* whose dody moreover is ordered to be taken out of the Sepulcher and burnt to ashes. That which is ascribed to him in the sixth Article (*Deus dedit obedire Diabulo* should be read *Deus dedit*) as *Bernard* of *Lutzenburge* hath it. 6. Concerning the injuries and burning of *John Husse* and *Hierom* of *Prage* (against the promised safe conduct of the Emperour) there are large Tragidies. The Fathers conclude the Council to be above the Pope, which favours not with the Modern *Papists*: And an engagement with an *Heretick* not to be kept, which now they defend not, to the end that the *incendiaries* may more secretly act their treacheries. But that is a strange decree in the thirteenth

Session

Session, concerning the denying the Cup to Lay persons, notwithstanding the practice of our Saviour and his Apostles. Hence the noble *Bohemians* justly provoked, in an Epistle with 54 scales to it heroically profess, that they lie in their teeth who lay Heresie to their charge, as being *Hussites*, and that they be ready to defend the law of Christ with their blood, wholly rejecting all humane statutes that contradict the same. And *Pogginus* of *Florentine* is witness of the admirable learning of *Hierome* of *Parage*, which he delivered in a particular tract. 7. There accompanied this Council (as one hath it) 453 common women; 600 Barbers, 320 Jesters, &c. But good men (saith he) unspeakable for their rarity, all which notwithstanding without safe conduct were free from burnings, or other censures.

A.D. 1431. 9. The Council of *Basil* was called about sixteen years afterwards; *Sygmund* the Emperour procuring it of *Martin* the fifth, & afterwards of *Eugenius* the fourth: in it Cardinal *Julian* of *Arelatum* was President, continued almost the space of 18 years. 2. It had 45 Sessions, in which not only Bishops, but other Learned men, which was not permitted in the foregoing Councils, had a definitive sentence, the number of the persons voting is uncertain. 3. In it Pope *Eugenius* the fourth is cited, and not appearing, is deposed for his contempt, and *Amadeus* Duke of *Subaudia*, who lived an Hermites life in the Mountains of *Ripalia*, by the *Cardinals* is exalted to the Popes Chair, under the name of *Felix* the fifth. These three truths were confirmed. 1. That the Council is above the Pope and all others. 2. That the Pope cannot dissolve, prolong or remove, it being lawfully called. 3. And he that denyes these things is an Heretick. 4. Nevertheless *Eugenius*, these things being thus transacted, constituted an Anti-Synod at *Ferraria*, which afterwards removed to *Florence*, where he acted with the *Greeks*, the Emperour being present, an effected many things which are compleated in the Council of *Florence*.

They of *Basil* in the mean while confirm the pragmatical Decree, they condemned Popish Bastardy, suppressed Concubines, ordered how the *Jews* might be brought to Christianity. Declared the Blessed *Virgin* to be free from the contagion of every sin, indulged to the Lay *Bohemians* the use of the Cup in the *Eucharist*, behold an Alter, against an Alter

---*Pares aquilas & pila minantia pilis.*

6. At length by reason of the raging pestilence, they at *Basil* betake themselves to *Lausanna* where *Fredrick* the Emperour perswades Duke *Amadeus* to renounce the felicity of Pope *Felix*, unto which for peace sake, he willingly assented, so *Eugenius* being reconciled, and *Amadeus* honoured with a *Cardinals Cap*, and dignity of being a *Legate*, the Council ended. 7. Nothing of this was ratified and approved, but some orders about Ecclesiastical Benefices, saith *Bellarmino*. *Leo* the tenth, in the eleventh Session of the *Laterane* Council condemns it as Schismatical and Seditious, howsoever we read it was often approved by *Nicholaus Eugenius*. Especially before the death of the Emperour *Sigismund*, *Aeneas Sylvius*, largely describes it and commends it, who was present thereat, and afterwards obtained the Popedom under the Title of *Pius* the 2, but his opinion was changed with his Dignity; our *Fox* in his *Martyrologie* relates it more plainly and fully, and *Bodlyes* Lybrary at *Oxford* can shew the undoubted Copie of this Council.

INQUIRIES.

- Whether {
1. The fourth Synod of *Constantinople* may be reckoned among the *Controverted Councils*?
 2. That of *Sardis* may be worthily esteemed an *Appendix* to that of *Nicene*?
 3. The *Socinianism* of these times concerning the *Holy Trinity* be not renewed *Photinianism*?
 4. The *Quinisext* or *Trullan* Synod may deservedly be rejected as erroneous?
 5. The *Francofurt* overthrows the opinion of the second *Nicene*?
 6. Those of *Constance* and *Basil* were lawful and general Synods?
 7. The Popes and their adherents agree among themselves concerning the number and Authority of *General Councils*?
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CHAP. VII.

Of Rejected Councils.

1. **S**UCH Councils pass under the name of Rejected Councils, which either determine Heretical opinions, or raise up Schismes and troubles to be dispersing of the Christian Flock.

- | | | |
|---|---|----------------------------------|
| 2. Among
which are no
ted above the
rest these | } | 1. At <i>Antioch.</i> |
| | | 2. At <i>Milaine.</i> |
| | | 3. At <i>Seleucia.</i> |
| | | 4. At <i>Ephesus</i> the second. |
| | | 5. At <i>Constantinople.</i> |
| | | 6. At <i>Pisa</i> the first. |
| | | 7. At <i>Pisa</i> the second. |

3. This Council of *Antioch* is to be distinguished from five others which *Bellarmino* reckons, *Longus* also names this, and mentions other Councils of *Antioch*. A.C. 340.

2. This is referred to the times of *Constantinus* and *Julius* the first, the Banishment of *Athanasius* is sufficiently known, and his restoration by *Constantine* the sonne of *Constantine* the great, which the *Arians* declare to be unlawful, because the same authority must restore which did eject: The Matter is referred to Pope *Julius*, he summons the Synod to appear at *Rome*. 3. But the *Eusebians* chief of the Heretiques, that they might avoid this

easily seduced *Constantius* to be at the Consecration of the Magnificent Temple built by *Constantine* the great at *An-rioch*. Where were met about 90 Bishops, 30 of which being *Arians*, the favour and Authority of the Emperour, against the double Suffrages of the *Orthodox* procured the condemning of restored *Athanasius*. 4. In the room of the deposed is placed by *Eusebius* a *Nicomedian*, one *Eusebius* an *Emysen* a famous Champion of *Arianism*, but not as yet entred into orders, he as the Poet hath it,

A se tanta ledes onus invidiamq; removit.

By slighting honour envy he remov'd.

Therefore *Gregory* a *Capadocian* possesses the Chair, which some call *George*, supposed to be the Saint so much honored by us; it is manifest that he was quickly took out of the way, nor was it difficult to the triumphing *Arians* to honour their Martyr in Canonizing him on Horseback. 5. *Gratianus* and *Caranus* cite many things of this Synod as *Orthodox*, whereof by the late Writers they are condemned. 6. They did set forth a Form of Belief so intermixed with Truth and Error, that he which is heedful lest he be deceived, in his greatest wariness can scarcely be safe, for by the omission of that which might establish the truth, they weaken that which they undertake to maintain. 7. The 25 Canons of it, which you have mentioned in *Longus* with some observations, do rather concern the received discipline then the opinions of the Church, *Socrat. l. 2. c. 5.*

BARN.
LONG.

A. D. 355. *Sozomen. lib. 3. cap. 5.*

4. That at *Millaine* Ploves with the same Heifer under *Constantine* the Emperour, and *Liberius* the Pope. 2. In it were met about 300 Bishops, the Emperour himself was President; an utter enemy to the *Orthodox* party. I (saith the Emperour) am an accuser of *Athanasius*, in my name give credit to them. 3. The Western Catholick Bishops there present (for there were few Eastern) promised to consent to the *Arians* if they would first subscribe to the *Nicene Creed*, but

but *Valence* and *Ursacius*, the chief Leaders of that Faction, withstood them, relying on the Emperours Epistle which was read in the Synod. 4. Then followed the degrading of the Bishops, the corrupt Ecclesiastical determinations; so that you might stile it rather a conspiracy of impious persons than a convention of Christians. 5. This was effected especially that they might allure *Liberius* Bishop of *Rome*, either by gifts or threatnings, to their impieties who is reported (both his threatnings and gifts being slighted) thus heroically to have answered the Emperour, who had judged him to be banished to *Thrace*, and offered him the charge of his journey. ¶ Thou hast robbed the Churches of the Earth, and now offerest to me condemned and indigent an almes, go first and become a Christian thy self. 6. *Felix* a Deacon placed in the room of *Liberius* mixed with the *Arians*, yet he alwaies inirely observed the *Nicene* Creed, which was a little displeasing to the Orthodox. 7. *Hosius* of *Corduba*, at that time, well nigh an hundred years old, escaped not the stroak of his Tyranny, *Hilarius* the Deacon by whipping is urged to subscribe, others by banishments and riflings are forced to consent. Neither under

5. The Council at *Seleucia* under the same *Constantius*, did the persecution cease. 2. At that time were convened at *Ariminum* (as *Bellarmino* will have it out of the *Chronicles* of *Ferome*.) 600 Bishops of which the Eastern *Heterodox* being overpowred both in number and Arguments by the Orthodox, by the Emperours Command they remove this Council to *Isauria* in *Seleucia*. 3. But here the *Acacians* altogether reject Consubstantiality, the *Semi-Arians* admit it in their sence, still retaining the leaven which corrupts the whole lump. 4. In this dissention the *Semi-Arians* prevail, and determine that the form of Faith, composed at the dedication at *Antioch* should be retained and subscribed unto, but they ejected the dissenting *Acacians* or *Arians* from their places. 5. Thus condemned they betake themselves to the Emperour

A. C. 363.

tour, and so far prevail with him, that at another meeting called at *Constantinople* they are wholly restored; here they frame a new Creed, in which not only the terms of subyance, but also of Hypostasis or substance are excluded. 6. The *Semi-Arians* on the other side rejecting this, are by force banished from their own places by the *Acacians*, in the mean while the Catholicks condemn *Arius* the Authour of their Sect. Like as the *Pharisses* and *Saduces* assailing each other in the cause of *B. Paul*, are overcome by their own dissentions. 7. *Hilary* of *Pictavia* (whom they report to be a *Sabellian*) together with the Western Catholicks, will not start an haire breadth from the *Nicene Creed*. The Emperour interposes this, that the determination of no Council whatsoever shall have power, to which the Statutes of this Council denyes Power and Liberty. He forced the Bishops to subscribe to such a form of Belief brought from *Ariminum* to *Constantinople*, that by the same command of the Emperour, one was the Western Profession of Faith, another the Eastern. Consult with *Ruffin*. l. 10. c. 21. *Cocras*. l. 2. c. 31, 32. *Athanas*. de *Synod. Baron. An.* 359. N. 61. & *Seq. Long*. p. 270. *August. Hierom. Basil. apud Bell. de Concil.* 1. c. 6. and others.

6. The occasion of the 2. Council of *Ephesus* was *Eutyches* an *Archimandrite* of *Constantinople*, who after *Manes* and *Apollinaris* denied the flesh of Christ to be like ours, but affirmed that falling from Heaven like the rayes of the Sun, it penetrated the Virgins Wombe, & so he denied that two natures were in Christ incarnite; but asserted that his flesh was changed into his Divinity. 2. For such like strange fopperies wherewith he had deluded many, he was deservedly condemned by *Flavianus* Patriarch of *Constantinople*, and *Eusebins* Bishop of *Doril*, and others their associates. He was so far from repenting, that he obtained from *Theodosius* who was very pleyable, by the meanes of *Chrysaphius* the Eunuch and *Eudoxia* the Impresse, both seduced by his allurements, that the

A. R. 22. 10.
Apud Hillar.
l. 2 p. 44.

Socranus 5. 35.
Hist. Tripart.
l. 5. c. 34.
A. C. 449.

Examination of a famous Synod might end the matter.

3. Therefore this at *Ephesus* by the Emperours authority is called, there met 128 Bishops, *Dioscorus* of *Alexandria* being President, *Leo* is summoned from the West, and least he should seem to be neglected, he sends three Legates; all being convened, all things are transacted at *Dioscorus* beck, who not more full of *Eutychnisme* than of arrogance and tyranny, as little valued the letters and Embassadour of *Leo*, as he had the condemnation of *Eutyches* by *Eusebius* of *Doril*.

4. At length *Eutyches* is absolved, and the reclaimers are forced to subscribe by Club-Arguments. *Flavianus* opposing is so furiously trodden upon (and among the rest as some affirm by *Dioscorus* himself) that three daies after he committed his Soul into the hands of God.

5. *Ibas* an *Edyssen*, *Eusebius* of *Doril*, and *Theodoret* of *Cyrus*, with other very Learned Bishops are discharged of their places. The Popes Legates, not without very great danger of their lives, returned home.

6. Of which more than barbarous inhumanity, an *Acacian* Bishop complained to *Dioscorus*, afterwards pleading the cause before the *Calcedon* Fathers, they compelled and forced us, having suffered many evils, to subscribe to a blank paper, and kept us gainsaying and opposing the Church until the evening, and we being sick they permitted us not to rest, but sent Souldiers to us with clubs and swords, and thus they made us subscribe.

7. Whence this is called by all the pious the Synod of *Theeves*, in which Sathan erected his Throne, not long after to be dashed in pieces by the most famous Council of *Calcedon* Liberat. in *Breviar. c. Evang. l. 1. c. 9, 10. Niceph. l. 14. c. 57.*

7. The Council of *Constantinople*, which is num. A. C. 730. bred among the *Rejected*, is by some accounted two, *Bell. de Concil. l. 1. c. 6.* which others contract into one, but the distinction is manifest, because the first is said to be celebrated under the Father *Leo Isaurus*, An. 730. The 2d by *Constantinus Copronymus*, An. 755. 2. One in the mean while opposes the worshipping

worshipping of Images and Reliques ; upon which account both may be esteemed as one, or at the least united. 3. The first under *Leo* discovers intercession of *Saints* to be imaginary, and the worshipping of Images meer Idolatry. *Germanus* Patriarch of *Constantinople*, *John Damascene*, and others, too much inclined to Images, are deprived of their dignities. 4. *Gregory* the third interceeds for Images in a *Roman* Anti-Synod, in which he excommunicates the Eastern with the mark of Heretical Image-breakers, these things terrifie not *Constantine Coproninus* the son from declaring himself to be an Image-breaker. He gathered together at *Constantinople* 33 & Bishops, over whom he was President, and perfecutes the maintainers of Images. 6. Some receive this and the seventh as Oecumenical, but the *Romans* so abhorred it, that for this Controversy about Images they rebelled against the Greek Emperours their lawful Princes: Whence afterwards followed the Western and Eastern division, never to be made up. 7. The second *Nicene* Council corrects the errors of this, but how strongly and divinely appears by its decrees. Concerning these Synods, *vid. Paul. Diac. l. 21, 22. rerum Roman. & Zonarum in annal.*

A.C. 1409.
Bell. de concil.
l. 1. c. 8.

8. *Beilarmine* is doubtful whether to reckon the first Council of *Pisa* among the Rejected or Approved: by some it is taken for a general Council, and defended in a 3 daies disputation by *Laurentius Rodolphus* of *Florence*, as is testified by *Antonius*, *Gerson*, *Azorius* and others. 6. There were present thereat 23 Cardinals, 3 Patriarchs, 300 Arch-Bishops and Bishops, 28 Governours of Monasteries, and an infinite number of Divines and Embassadors of Princes. 3. The intolerable difference between *Benedict* the 12, and *Gregory* 13, well nigh making the Popes Chair like double *Pernassus*; occasion this meeting of so many famous men, concerning which something is before spoken in the Council of *Constance*. 4. Both having been summoned, are deposed by the Council for

for contempt and perjury, which by its own authority places *Alexander* the 18th in *S. Peters* Chair which howsoever removed not the difference yet *Alexander* thus elected is reckoned in the Catalogue of the Popes. 5. There were 23 Sessions of this Council, and its Acts Printed at *Paris* by the privilege of the most Christian King, *An.* 1612. are extant. 6. *Antonius* rejects this for a headless Council because called in a tumult by the Cardinals without the Popes Authority. 7. But remedies are to be applyed to extraordinary events, not which the Law affords, but which are ready at hand, for how could they consult the head which was distemper'd with a double impostume: the Christian Princes had applyed a cautery, especially the Emperour, but because they consented not with the Cardinals, the decrees are esteemed as not nul'd, because they wanted the Popes seal.

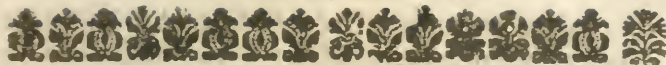
3. Part. Tit.
22. c. 5. sect. 2, 3

9. The second of *Pisa* was called by *Maximilian* the Emperour, and *Lewis* the French King against Pope *Julius* the second. 2. This *Julius* had bound himself by an oath to celebrate a general Council within the space of two years after his election to the Popedom, but secular troubles intervening; more regard is had to policy than to his oath. He flinches, prolongs, and deludes those that expect. 3. Therefore under the protection of the Emperour, and the King of *France*, some more eminent Cardinals meet at *Pisa*, they summon the Pope to make an appearance, and give an account of those things which shall be objected against him. 4. He is so farre from obeying that he thunders his Excommunication against them altogether with the King of *France*. The Emperour himself scarcely escapes, but being become more mild for a time, he declined a combustion. 5. The Pope calls a *Laterane* Anti-Synod at *Rome*, the Cardinals and Bishop, which favoured his party meet, before whom he excuses his perjury, clears himself from objections, and dyes. *Leo* the tenth succeeds, continues the Council with great applause, ratyfied many decrees,

as was related before in the fifth *Laterane* Council among the Oecumenical Synods. 6. The *Pisan* Cardinals with theirs, submit themselves, and after supplication are restored to their former dignity. The *Frenchman* persists and coynes money with this inscription *Perdam Babyiona*, I will destroy *Babylon*. 7. There are no decrees (I know) of this Schismatical Council extant, it is rejected by the Pope, especially for these reasons. 1. Because it was not called by the Pope, but insolently against the Pope by his subjects. 2. Because the time prefixed was too short for the appearing of those that were called. 3. And the *City of Pisa* Consumed and spoyled by the foregoing Wars was not a fit place for the Council. 4. Because it was wholly denyed and rejected by the following *Laterane* Council. And truly the Pope however perjured and wicked, was not to be reprehended by his own; but to be called orderly by his *Lords* the Emperour and other Christian Princes.

INQUIRIES.

- Whether
1. The Council of *Antioch* may be esteemed rejected, because not called by the Pope?
 2. *Constantius* the Emperour at the Council of *Millaine* could lawfully undertake the *Presidentship*, & be an accuser of *Arhanasius*?
 3. The Statutes of any Council without the confirmation of the Emperour be invalid with his Subjects?
 4. The Synod of *Ephesus* may deservedly be called *λειτουργία* or a Synod of Theeves?
 5. The Image-breakers under *Leo* and *Copronymus* may be rightly esteemed Heretiques?
 6. The *Idolatrous Treachery* of the Popes upholding *Images*, did trayterously withdraw the *Westerns* from the *Greek Emperour*?
 7. The second Synod at *Pisa* might lawfully suspend Pope *Fulius* the second from *Spirituals* and *temporals*?



§ A P. VII.

Of National Synods.

1. **W**E have spoken already of General Councils, (in some manner so called) National follows, which comprehends the Provincials of every Metropolitan or Diocesan Bishop within their own bounds.

These 1. give place to general Councils. 2. Nor do they oblige out of their own prescribed limites. 3. Yet their decrees, conformable to Scripture and confirmed by general Councils, are in force every where.

2. They are distributed into

}	1. <i>Italian.</i>
	2. <i>Spanish.</i>
	3. <i>French.</i>
	4. <i>Germane.</i>
	5. <i>Eastern.</i>
	6. <i>African.</i>
	7. <i>Brittain.</i>

3. Which cannot be severally handled in a compendium, for many of them are either by peece-meales delivered by Historians without Sessions or Canons, or are strangely accommodated to the condition of those times, or being obsolet are become useles, therefore it is sufficient cursorily, here and there, to handle those things which may be of some use unto us, and by a digression to speak to some things which may make way for larger.

4. In *Italie* wee meet with 115 such Synods, as it were notional, which go under the name of Roman Councils, Those may be considered, which are multiplied by *Victor* and others concerning the celebration of the *Pascha*; and those which received penitent Apostates into Church communion, against the more than *Scoical* au-

A. D. 494. Reply of the *Novatians*. 3. Under *Gelasius* that is of more weighty moment, namely an *Index Expurgatorius* of Orthodox and Heretodox books, composed at a Synod of 70 Bishops, and brought into the Canon Law by posterity, where we may read of more things concerning the extirpation of the Legends of Infidels and ideols, but nothing of the Popes Supremacy which is added by the Moderns. 4. That *Simcesan* Council is not to be past by in silence, celebrated by 300 Bishops in very troublesome times, in which is condemned Pope *Mercellinus* because he did Sacrifice to Idols, neither was he excused from his error, because he did it in fear, and afterwards repented; these things may prevail with God to pardon, but not with men to acknowledge the infallible condition of the *Pope*.

Long. p. 160.
Bell. de Rom.
Pontif. l. 4.
c. 8.

A. D. 1410. 5. That Council also is worthy to be noted, called by *John 23* for the Coronation of *Sigismund* the Emperour. Where an *Owle* boldly offering himself with his iterated ominous aspect, brought a trouble and dissolution to the whole business. 6. They at the Synod of *Papia* courageously excommunicated the *Pope*, who on the other side had excommunicated the Emperour and them; and that of *Brixia*, without any scruple, removed *Gregory* the 7th. commonly called *Hilderbrand*, the most famous Champion of all the Popes, from his Chair. 7. In the *Melfitan* Synod, and others, there are many things concerning Ecclesiastical discipline most worthy observation, laying aside some superstitious and Ambitious Synods too much favouring of the corruptions of that age wherein they were called.

Long. p. 734.
Id. p. 739.
Id. p. 741.

5. The *Spanish* Councils are 1. At *Toledo* 25, in which many things were piously and prudently decreed, as chiefly that assertion of belief against the *Priscillianists*. 2. The *Elibertine*, which ratified 81 wholesome *Canons*; the 36 forbid pictures in the Church. 3. That at *Casar Augusta* also against the *Priscillianists*, in which was ordered, that none should challenge to themselves the title of *Doctor*, unless he was lawfully advanced unto it. 4. That at *Ilerda*, 4 *Canons* whereof *Gratianus* cites, one of which is that nuptials are not to be celebrated in *Lent*. 5. At *Bragara* the

first and second, in which not only the *Manichees Mathematicians*, and *Priscillianists* are deservedly stigmatized, but also some things not inconsiderable are added for the preserving of order and decency in the Church. 6. At *Maifcona* the first and second, reforms the vices of the Clergy and urges the paying of Tithes, and the pious observation of hospitality, at this time too much esteemed. 7. That at *Hispalis* against the *Acephali* which disallowed the consecration of a Presbyter by a Presbyter, and of Churches by *Diocesan* Bishops, these things are more largely handle in *Garfia Loaysa*, who more diligently searched into and collected the *Spanish Councils*.

6. Nor is *France* to be esteemed as less fruitfull in conventions, 1. In which one of the 13 *Parisian Councils* Long. Id. 6. against sacrilegious persons, and another distributed into 3 Books urging upon Princes, Bishops and Subjects wholesome things, are of special moment. 2. At *Arelate*, the first in the case of *Cecilianus* and *Felix* Bishop of *Aptungas*; the second against the *Photinians*, *Bonosians*, and concerning discipline to be observed by the Clergy; The 3 which declares the Anathema's of *Faustus* of *Rhegium*, & the Confession of *Lucidus*, above the rest are worthy consideration. 3. Seven Councils at *Aurelia* have many things concerning Ecclesiastical discipline that are not inconsiderable, and that is observable in the first concerning rogations and Litanies to be celebrated before the ascension of our Lord. Id. 429. 4. At *Arausia* the 2d wholly confutes the *Pelagians*, and *Semi-Pelagians* out of the writings of *August*. 5. At *Byturis*, it confirms the Pragmatical Sanction against the Popish plots and contrivances. Id. 562. 6. That at *Cabellonum* upholds Id. 258. the priviledges of the sanctuary, and restores the reverence of the Sabbath. 7. That at *Vaso* commands *g'loria Patri* and *Kyrie Eleyson*, together with the *Trisagium* to be inserted into the *Liturgy*. Consult *Jacob Germundus* his collection of the *French Synods*. 448.

7. In the higher and lower *Germany*, besides 9 Synods at *Colonia*, these Councils above the rest are observable. 1. The *Augustan* concerning the reformation of the *Clergy*.

2. The *Bavarian* concerning the Saboath & the Goods of the Church. 3. That at *Wormes* concerning a *decorum*, to be observed in Ecclesiastical matters, and the punishing of wicked persons. 4. The *Moguntine*, the first concerning Ecclesiastical immunities, the 2d against *Gotteschalck*: and the 3d, in which prayers are enjoyned in behalf of King *Arnulphus* & his Wife, & also for the good estate of Christianity. 5. At *Aquisgranum* concerning Ecclesiastical orders. 6. The *Erfordian* concerning festival daies. 7. At *Dort* against the *Remonstrans*, and their masters the *Socinians*.

8. Under the *Eastern* are comprehended the *Gracian* of *Europe*, & the neighbour *African*, of which sort among the *Greecians* are numbred. 1. Councils of *Constantinople* 33. 2. The Synod at the *Oak* in the case of *Chrysofome* & *Photius*. 3. The *Eastern* against the *Massikianites*, who deceived the Church with their subtleties. 4. The *Ancyran* concerning the receiving and rejecting those that fell away. 5. At *Laodicea*, against Angel-worship *can.* 35. and concerning the Canon of the *Scripture*, *can.* 38. 6. At *Gangra*, concerning the religious reformation of manners. 7. The *Tyrian*, in which that great man *Athanasius* was troubled and freed.

9. Under the title of *African* Councils almost 20 are mentioned by the *Summulists*, whose Canons are so promiscuously collected in one volume, that they were hardly distinguishable by those that lived after. 2. Of the 15 *Carthaginians* the 6 is more worthy observation, by which the subtleties of the *Roman* Popes are discovered in obtruding a superstitious Canon of the *Nicene Council*, for the receiving appeals. 3. Moreover the three first, concerning the disaproving of the baptism of *Hereticks*, between *Cyprian* and *Stephanus*, do manifest, that there is not so great an inequality of authority, as that the *African* should yeild to the full power of the *Roman*. 4. Above the rest we meet with worth the observing the *Milevetan* Synod, in which *Pelagianism* by the Bishops was wholly confuted. 5. The Council of *Hippo* Collects, and Contracts the more convenient Canons of other Synods. 6. In the *Cavernan* Council there is observable, a notable

Ad. Baron.
A. 394. v. 32.
l. 349.

2018. p. 342.

ble Skirmish between the *Primianists* & the *Maximianists* which often happens to mad brain Shismatiques, who when once they have forsaken the Church, they do not long agree among themselves. *Aug. in Ps. 36. 7.* To which also may be referred the *Bagian Council*, where 340 Bishops are gathered together by *Primianus* of *Carthage*, they put down *Maximinus* & his followers to the lowest seats. *August. cont. Cresonism l. 3. c. 53.* the *African Councils* are more diligently collected and published by *Julius*.

10. Among the *Britain Councils* these are noted above the rest. 1. At *Winchester* in the time of *Edgar* under *Dunstan*, where a wooden Cross gave a suffrage against the married Priests, whence these verses,

*Humano more Crux presens edidit ore,
Cælitus effata, que prospicis hic subarata,
Absit ut hoc fiat, & cætera commemorata.*

Like man, the Cross this Heaven-begotten word
Utter'd, which this subscription doth afford,
Be it not so, and such like no record.

2. At *Oxford* by *Stephen Langthon* Arch-Bishop of *Canterbury*, who distinguished the Bible into Chapters, and did illustrate it with Commentaries: from him we have Excommunications, and 48 Constitutions concerning the right government of the Church, which *Linwood* here and there inserts in his provincials; they may be read together in *Binius*, *Longus*, & others. 3. At *Claringdon* under *Henry* the 2d, *John* of *Oxford* by the Kings command being President; in this are established 16 Chapters of English Customes, as *Math. Paris* relates: which the Romans relish not, as is manifest by their censures, it [condemned] and [tolerated] each being mentioned by *Longus*. 4. The Council under *Edward* the 6th, in which 39 Articles of the English Confession was concluded and confirmed. 5. The Synod under the same Person, from which we receive the *English Liturgy* which now we have, Composed by seven Bishops, and four Doctors, and confirmed by the publick consent of the Church: which (as also the preceding Articles) the succeeding Princes
Elizabeth,

Elizabeth, James, and Charles ratified and commended to Pottery. 6. The *London* Synod, in which 141 Constitutions, relating to the pious and peaceable government of the Church, presented to King *James* by the Bishops and others deputed by the Church meet together, are worthily confirmed by his Regal Authority. 7. The Council at *Perth* in *Scotland*, where were Articles concerning administering the Sacrament to the Sick. 2. Concerning private Baptism, if necessity required. 3. Of Confirmation. 4. Of admitting Festivals, and 5. Of kneeling at the Receiving of the Sacrament (though the Sectaries snarl at it,) and it allowed of venerable customs. If any desire more knowledge in these *Brittain* affairs, that famous interpreter of Antiquity *D. H. Spelman* will abundently satisfy him: there is extant a more full declaration and defence of the Synod of *Perth*.

INQUIRIES.

- Whether
1. National Councils do more immediately oblige the Subjects thereof than General Councils which are more remote?
 2. The *infallibility* of the Pope being granted there is need of any Council, especially the *Italian*?
 3. *Zosimus, Boniface & Celestine* did fraudulently obtrude upon the *Africans* the Canon of the first *Nicene Council*?
 4. *S. Augustine* & other dissenters in the *6 Carthagenean Synod*, did die excluded from the communion of the *Rom. Church*?
 5. The *Synod of Brixia* could lawfully depose the Pope?
 6. The *decrees* of a *general Council*, can, for any pretence be *abrogated* by a particular *Synod*?
 7. The *Laitie* have only a receptive not a preceptive Authority in commanding the rites of the Church?



CHAP. IX.

Of Conferences.

1. **E**cclasiastical Conferences are meetings of some Divines; in which nothing is canonically determined, but the opinions of dissenters are brought to tryal and discussed.

2. And that either, }
- 1. By the order of some publick authority.
 - 2. By a private arbitrary convention of Learned men.

3. Publick Conferencés of the first Classis have been either with }
- 1. The dissenting *Brethren.*
 - 2. The *Papists.*
 - 3. The *Lutherans.*
 - 4. The *Anabaptists.*
 - 5. The *Remonstrants.*
 - 6. The *Anti-Trinitarians.*
 - 7. The *Disciplinarians.*

1529

1. At *Martpurg* concerning the removing the difference about the Eucharist. *Adam. in vit. German. Theol. p. 30.*

1529

2. At *Spira*, where the name of Protestants was first heard. *Alsted. Chr, 162.*

1536

3. The *Smalchaldican*, where were present the Brittan Embassadours, and others, that the League of the reformed might be ratified. *Id.*

1548

4. For composing the differences of the Bretheren have been Conferences

4. The *Interimistican*, concerning pacification in which is written the Conciliatory book of *Augusta*, which by reason of the scope of the disputants rayed an indifferent war which was expired in the form of *Passavium*.

1569

1583

5. At *Altenburge* among the Lutherans concerning justification *Adam. p. 913.* as also afterwards performed among the same at *Quinlingburge* concerning Ubiquity. *Id. 622.*

1576

1585

1589

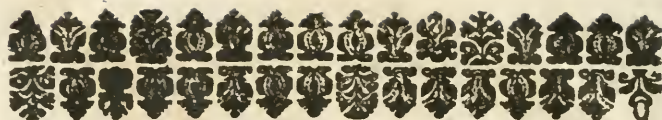
1578

6. At *Torge*, concerning diverse Articles of Religion *Id. p. 649.* as afterwards in a Conference at *Bipont. Id. 780.* and at *Bades Id. 655.*

7. At *Hetzburge* about the book of Concord *Id. 750.*

5. The
most emi-
nent Con-
ferences
with the
Papists are

1. At *Wormes* two, the first *A. 1541. Sled.* in that year *Adam. p. 338.* The second concerning diverse articles of Religion, *A. 1557. Adam. p. 349.*
2. At *Ratisbone* three, the first *A. 1541.* The second *1546* concerning diverse Articles of Religion dy the same. The third concerning the Judge of Controversies, *A. 1601* which is fully extant, by many either approved or handled.
3. At *Possiaze, A. 1561.* concerning diverse Ecclesiastical matters, *Sleid. Adam.*
4. At *S. Germans* in the same year concerning the same matters. *Adam.*
5. At *Moumpelgard*, concerning the Sacrament and the person of *Christ, A. 1586.* where *Beza* is the chief disputant. It is intirely extant.
6. At *Oxford* in which *Cramner* Arch-Bishop of *Canterbury*, *Latimer* Bishop of *Worcester*, and *Ridly* of *London* were invincible Champions of the truth, and suffered Martyrdom, *Fox Martyrol.*
7. At *London*, the first in the time of *Queen Mary*, in which *John Philpot* Excellentlyasted his part. The second in the beginning of *Queen Elizabeth*; where the Papists challenged (as the armed *Ephraimites*) to a combate, scarcely without laughter yeilded themselves.



AN INDEX of CHAPTERS in the
SYNOPSIS of COUNCELS.

1. Of SYNODS in general, pag. 1.
2. *Judaical*, pag. 1.
3. *Apostolical*, pag. 8.
4. *Oecumenical Greeks* p. 11.
5. *Oecumenical Latine*, p. 21.
6. *Controverted*, p. 31,
7. *Rejected*, p. 41.
8. *National*, p. 49.
9. Of *Conferences*, p. 55.

OF Councils.

A Catalogue of Councils.

CAP. 2 Of Judaical Councils.

- | | | | | |
|----------------------------------|---|---|---|---------|
| Such have
been meet-
ings. | } | 1. At <i>Sichem</i> , | } | pag. 5. |
| | | 2. At <i>Hierusalem</i> the first | | |
| | | 3. At <i>Carmelita</i> | | |
| | | 4. At <i>Hierusalem</i> the second | | |
| | | 5. At <i>Hierusalem</i> the third | | |
| | | 6. At <i>Hierusalem</i> the fourth | | |
| | | 7. The <i>Synod of the Wise</i> , p. 6. | | |

Such

6. Between the *Calvinists*, or *Zwinglians* (as they say) and the *Lutherans*, there was a Conference. 1. At *Malburn* concerning the Lords supper, and the Majesty of Christ. 2. At *Wittenburge*, between *Urbanus*, *Pierius*, and *Hunnius* and other *Lutherans*, 3. At *Francosart*, *Casimire* the *Palatine* procuring it. *Alsted*.

7. Conferences with the *Anabaptists* frantick persons, and *Entbusiasts* are these ††††††††††

8. With the *Remonstrants* especially is that Conference at the *Hague*, published diversly by diverse, as a prologue to which was the contest between *Amesius* and *Grevinchovius*.

9. Conferences with the *Anti-Trinitarians* are 1. At *Geneva* of *Calvin* with *Servetus* ††††††††

10. Private Conferences may be added to these, as 1. The *Vinarian*, *Strigelius* and *Illyricus*, concerning free-will, *Adam*, p.474. 2. At *Argento*: between *Illyricus* and *Jacobus* of *Andrea*, concerning Original sin. 3. At *Swalback* between *Pareus* and *Melhusius* and other *Jesuites*. 4. At *Fontbellack* between *Peronius* and *Du Plessis*. 5. At *Paris* between *Du Moulin* and *Guntyr*. 6. Of *Fulk*, *Hammer* and *Chark* with *Campian* the *Jesuite*. *Reinold* with *Hart*, which is full of Learning, to which others, which may be met with of the same kind, may be added by the *Srudious*.

An Index of the Chapters

CAP. 3. Of Apostolical Councils.

- Such Councils are commonly noted
- | | | |
|---|---|-------|
| 1 | For substituting Mathias in the place of Judas | } p.9 |
| 2 | For the election of seaven Deacons, | |
| 3 | For not pressing the Ceremonial Law, | |
| 4 | For the toleration of some legal Ceremonies for a time, | |
| 5 | For the meeting wherein was composed the Apostles Creed, every one of them contributing his part, | |
| 6 | For the meeting which obruded to the Church 85 Canons of doubtful Credit, under the nation of the Apostles Authority, | |
| 7 | At Antioch. | |

CAP. 4. Of Greek Oecumenical Councils or Eastern.

- The more famous of them were
- | | | |
|---|--|------------|
| 1 | The <i>Nicene</i> the first, p. 12, | } pag. 13, |
| 2 | Of <i>Constantinople</i> the first | |
| 3 | Of <i>Ephesus</i> the first | |
| 4 | Of <i>Chalcedon</i> p. 14, | |
| 5 | Of <i>Constantinople</i> the second p. 15, | |
| 6 | Of <i>Constantinople</i> the third p. 16, | |
| 7 | The <i>Nicene</i> the second p. 17. | |

CAP. 5. Of Latine Oecumenical Councils or Westerne.

- These run parallel with the Greek
- | | | |
|---|---------------------------------------|------------|
| 1 | At <i>Ariminum</i> , p. 21, | } pag. 26, |
| 2 | The <i>Laterane</i> , p. 22, 23. | |
| 3 | At <i>Lions</i> , p. 24, | |
| 4 | At <i>Vienna</i> | |
| 5 | At <i>Florence</i> | |
| 6 | The <i>Laterane</i> the fifth, p. 27, | |
| 7 | At <i>Trent</i> , p. 28. | |

In the Synopsis of Councils.

C A P. 6. Of Controverted Councils.

- Of which sort are
- 1 At *Constantinople* the fourth p. 31,
 - 2 At *Sardis* } p. 33
 - 3 At *Syrmina* }
 - 4 At *Quinisext* p. 34
 - 5 At *Francofurt* p. 35,
 - 6 At *Constance* p. 36, 37,
 - 7 At *Basil* p. 38.

C A P. 7. Of Rejected Councils.

- Among these are noted above the rest
- 2 At *Antioch* p. 41,
 - 2 At *Millaine* p. 42,
 - 3 At *Seleucia* p. 43,
 - 4 At *Ephesus* the second p. 44,
 - 5 At *Constantinople* p. 45,
 - 6 At *Pisa* the first p. 46,
 - 7 At *Pisa* the second p. 47.

C A P. 8. Of National Councils.

- They are distributed into
- 1 *Italian* p. 49,
 - 2 *Spanish* p. 50,
 - 3 *French* } p. 51,
 - 4 *German* }
 - 5 *Eastern* } p. 52,
 - 6 *African* }
 - 7 *Brittain* p. 53.

An Index of the Chapters

CAP. 9.

Of Conferences.

Ecclesiastical Conferences are meetings of some Divines, and such were

- | | | | | | |
|---|---|---|---|---|--------------|
| <p>1. By order of publike authority of which Classis are those with</p> | <p>1 The dissenting Brethren for composing of their differences viz.</p> | { | <p>1 At <i>Marpurge</i>,
2 At <i>Spira</i>,
3 The <i>Smalchaldican</i>,
4 The <i>Interimistican</i>,
5 At <i>Altenburg</i>,
7 At <i>Heitzburge</i>.
6 At <i>Torge</i>,</p> | } | <p>p.56.</p> |
| <p>2 A private arbitrary disputation of Learned men, to which may be referred these</p> | <p>2 The Papists the more eminent of which are</p> | { | <p>1 At <i>Wormes</i>,
2 At <i>Ratisbone</i>,
3 At <i>Possiaze</i>,
4 At <i>St. Germans</i>,
5 At <i>Mompelgerd</i>,
6 At <i>Oxford</i>,
7 At <i>London</i>.</p> | } | <p>p.57.</p> |
| | <p>3 The Lutherans, Calvinists, Zwinglians amongst themselves</p> | { | <p>1 At <i>Malburn</i>,
2 At <i>Wittenberg</i>,
3 At <i>Francofurt</i></p> | } | <p>p.58.</p> |
| | <p>4 The Anabaptists, ****
5 The Remonstrants, especially that at <i>Hague</i> ****
6 The Anti-Trinitarians, as 1. At <i>Geneva</i>, ****
7 The Disciplinarians, <i>ibid.</i></p> | | | | |
| | | { | <p>1 The <i>Vinarian</i>,
2 At <i>Argentor</i>,
3 At <i>Smalback</i>,
4 At <i>Fontbellack</i>,
5 At <i>Paris</i>,
6 Of <i>Falk Hanmer &c.</i> with <i>Campian</i> the Jesuite,
7 Of <i>Reinolds</i> with <i>Hart</i> ****</p> | } | <p>p.58.</p> |

FINIS.

